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THE
SIGNS OF THE TIMES:

OR,

A SYSTEM OF TRUE
POLITICS;

HUMBLY ADDRESSED

TO ALL HIS MAJESTY'S SUBJECTS.

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Search the Scriptures.—JOHN V. 39.

L O N D O N:

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N.B. The true definition of the term POLITICS, is the *Science of Government*, or the *Art of managing and conducting national Affairs*. This sense of the word is not here intended; but as we, in general, pretend to be such deep Politicians; it is used rather to point out what *we*, as *Subjects*, ought to know, in order to discharge *faithfully* our respective *Duties*.



E R R A T A.

Page 11, line 2, *read*, in this her day—p. 19, l. 1, of No. V. *r.* V. OPPOSITION! wilt, &c.—p. 20, l. 2, of the notes, *r.* resist.—p. 28, l. 16, *r.* the first sacred King.—p. 49, last line but two, *r.* characters.—p. 72, in the references, *r.* see 2 Kings xxv. &c.

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T I M E S.

I. **I**N viewing the confused, turbulent state of the world, and comparing what has passed in it, with the present scene of things; it is natural to enquire, whence comes all the distress and misery we hear or read of? whence intestine divisions, rebellion, “wars and fightings,” with all their consequential calamities? Not from God, nor from his holy laws; they bear no such fruit, produce no such effects. (b) “The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.” (c) “Come they not hence,” says an inspired writer, “even of your lusts?”—The depraved state of the human heart is the radical cause. (d) “The heart is deceitful

(a) Matt. xvi. 3.

(c) James iv. 1.

(b) Isa. xxxii. 17.

(d) Jer. xvii. 9.

above all things, and desperately wicked, who can know it?" (e) "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Hence, as from an overflowing fountain, have issued forth the polluted streams of sin and corruption, which caused the old world to be deluged, and which have been, and ever will be, the cause of all sufferings.

The **LAWGIVER**, GOD, has given to his rational creatures determinate laws; laws infinitely wise and good, by which to regulate their desires, views and conduct; calculated for his own glory and their happiness. Thus he speaks to his people Israel—
 (f) "What nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day."
 (g) "O how love I thy law, says the King of Israel, it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. Great peace have they which love thy law, and nothing shall offend them." This the Psalmist experienced. (h) "For the commandment is a lamp; and the law

(e) Matt. xv. 9.

(g) Psalm cix. 97, 98, 165.

(f) Deut. iv. 8.

(h) Prov. vi. 23.

is light; and reproofs of instruction are the way of life." (i) "Wherefore, the law is holy, and the commandments holy, and just, and good." The holy scriptures are like their divine AUTHOR, unchangeable.

Whatever might be the *sign* of angelic obedience, the holy scriptures teach us to believe, that, in heaven, disobedience to the *sovereign will* of GOD first took place.—Angels revolted! (k) "they kept not their first *estate*," but rebelled against the MOST HIGH, perhaps by attempting to become independent,—or, by their opposition to the *divinity* of the co-equal, co-eternal SON of GOD, according to this command afterward revealed: (l) "And let all the angels of GOD worship him." Therefore are they "(angels) reserved in everlasting chains under darkness, unto the judgment of the great day." A just, but awful punishment for their sin!

"Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell,
In adamant chains and penal fire.—
Such place eternal justice had prepar'd
For those rebellious."—MILTON.

(i) Rom. vii. 12.

(k) Jude 6.

(l) Heb. i. 6.

(*m*) John viii. 44. (*n*) 1 John iii. 8. (*o*) Gen.
ii. 16, 17. (*p*) Chap. iii. 1. (*q*) Chap. iii. 4, 5.
that

(*m*) John viii. 44. (*n*) 1 John iii. 8. (*o*) Gen.
ii. 16, 17. (*p*) Chap. iii. 1. (*q*) Chap. iii. 4, 5.
that

that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus, by a most fallacious gloss upon the scripture, he gives the direct lie to God (as all do, who hold any doctrine, or live in the practice of any thing, contrary to his revealed will) and ruins all mankind. Ye shall be as gods, i. e. *Independent!*

How sweet the bait, but fatal to mankind!
(*r*) "By one man sin entered into the world, and death by sin; and so death passed upon all men." (*s*) "In *Adam* all die." This is proved in the death of children, who were not capable of committing actual sin. (*t*) "Death reigned from *Adam* to *Moses*, even over them that had not sinned after the similitude of *Adam's* transgression."

This fundamental proposition in the Christian religion, established upon the positive testimony and authority of the holy scriptures, and acknowledged by all orthodox Christians, and christian churches of every denomination, is particularly insisted upon in this place;—1. Because it lays the foundation of true religion and morality. 2.

(*r*) Rom. v. 12.

(*s*) 1 Cor. xv. 22.

(*t*) Rom. v. 14

B 3

Because,

Because, being a perpetual *sign* of all *times*, since the fall of *Adam*, it evidently proves that man is a *dependent* Being—*dependent* upon the will or law of his Creator; and that all his happiness entirely depends upon his conformity to that will or law, revealed in the sacred oracles of truth.

II. The first *sign* given to man in innocence, was THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

Motto. { OBEDIENCE—LIFE.
 { DISOBEDIENCE—DEATH.

The former implied in the latter. (*u*) “*In the day thou eatest thereof thou shalt surely die.*” (*w*) “*The soul that sinneth it shall die.*” But, *he did eat thereof.* He sinned; therefore *he died.* “*The wages of sin is death.*”

Dead by the law of God, the next *sign* displayed to fallen man, is *Grace*; the *Act* of *Grace* takes place, which was implied in the judgment pronounced upon the serpent. Through all the old Testament, this *sign* of *Grace* appears under various characters; sometimes more, at other times less distinct. The covenant relations of the REDEEMER, are expressed by the *terms*, PROPHET,

(*u*) Gen. ii. 16.

(*w*) Ezek. xviii. 4.

PRIEST and KING ; by *covenant* and *promise* ; by amazing interposition of his *providence*, as well as by ordinances pointing to him, as with a finger. To give a short illustration of this subject, well known by the greatest part of mankind.

Suppose the law of every civilized nation in the world has positively determined the bounds, or the laws by which the subjects of each nation, in general, know what is right, and what is the contrary. The honest, upright, virtuous subject is defended by the laws of his country, in his person and property. The contrary character is condemned by the same laws ; But it lies in the bosom of the SOVEREIGN to extend his *Grace*, according to his pleasure. This *Act* of *Grace* is sometimes received when the criminal is on the road to execution : this may be called life from the dead. Or, the Rebel, who dares to cast off his allegiance to his lawful SOVEREIGN, and take up arms against him, (a capital offence in all kingdoms upon earth) is dead in the eye of the law ; his SOVEREIGN vouchsafes to pardon him ; and he obtains *Grace* to save his life. So man having cast off his allegiance to God by breaking his law, and rebelling against him ; the sentence of death is gone forth,

he is dead by the holy law of GOD. *Grace* meets him. (x) "By *Grace* he is saved," pardoned and accepted to the Divine favour, and made a partaker of all the privileges of *Grace* and *Salvation*.

III. The Word of GOD in every part has *Divinity* stamped upon it; it is a most lively portrait of its divine *Author*, speaks the sovereign language of *heaven*, displays the most sublime truths, unfolds the volume of *Grace*, *Nature* and *Providence*. Virtue is there drawn to life, in all her amiable perfections; *Liberty*, *Peace*, and *Happiness* are established upon *evangelical principles*; and eternity opened to the enlightened mind.

Love to GOD, and love to man are the two grand leading principles. (y) "Thou shalt love the LORD thy GOD, with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Upon these two fundamental laws true religion is established; and morality, obedience and all relative duties

(x) Eph. ii. 5, 8. (y) Matt. xxii. 37, 38, 39, 40.

have

have their foundation ; for by them, as God has in the most solemn manner commanded, love and obedience to *Himself*; so he has secured the same from *inferiors* to their *superiors*, in the strongest manner. (z)

“ Children obey your parents. Servants obey your masters. (a) Let every soul be subject unto the higher powers. (b) Submit yourselves unto every ordinance of man for the LORD's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.”

To those who deny Revelation, scripture authority will be of no force, will have no weight to convince them of their duty of subordination and obedience, either to God or man. Their will is a law to them.

—*Trahit sua quemque voluptas.*

Each one is drawn away by his own peculiar pleasure or sentiment of things. Nor can it answer a much better end to others who would make it bend to their own views of things. Their fallacious art of interpreting scripture, and applying it, to serve particular purposes, while it is to them, (c)

(z) Ephes. vi. 1.

(b) 1 Pet. ii. 13, 14.

(a) Rom. xiii. 1.

(c) 2 Cor. ii. 16.

“The favor of death unto death,” confirms them more in their own error. (d) “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” Subordination and obedience are absolutely, positively and immutably established and confirmed into an eternal law. The divine and sovereign *prerogative* and *authority* of God necessarily require it. 1. To *himself supreme*. 2. To those whom he appoints governors in the world, for the well being of mankind. For without moral government there could be no proper order or regularity;—all would be anarchy and wild confusion: lawless tyranny must then prevail, to the complete ruin of all that is dear in life. Such is the state of the world, that there must be Governors and Governed.—Even in families a Master, or Head, is necessary for the well-ordering and conducting of the whole. The same is found requisite in all civil societies.—How much more important in a great Kingdom?

Happy for *Great-Britain*, that (e) “THE KING OF KINGS, AND LORD OF LORDS,” hath been pleased to vouchsafe *her* so GRACIOUS A KING as now fills *her throne*; with laws

(d) 2 Tim. iii. 13.

(e) Rev. xix. 16.

and governors so well suited to *her* natural constitution ! May *she* know this in *her* day, THE SIGNS OF THE TIMES, and the things which belong to *her* PEACE ! And, when the LORD'S *judgments* are in the earth, may *Great-Britain* in particular, with the inhabitants of the world, learn righteousness. (*f*) "Then shall (our) peace flow as a river, and (our) righteousness as the waves of the sea !"

The law of nature evidently teaches the doctrine of subordination and obedience. Erase these out of our creed, and then we may bid adieu to religion and morality—to liberty, peace and happiness. For it is evident to any impartial observer, that as the spirit of *Independence* has increased, these have decreased. Witness the sad effects of it at home and abroad ! But as God, the universal *Parent* and *Sovereign* of the world, has a supreme and absolute right to the obedience of his creatures ; so he has established subordinate powers in the world, to rule and govern under his authority ; by which a parent has a right in nature to his childrens obedience ;----a master to the

(*f*) Isa. xlviii. 18.

obedience

obedience of his servants ; and a *Sovereign* to the *obedience* of *his Subjects*. Children therefore cannot disobey their parents, servants their masters, nor *Subjects* their *King* in (all their lawful commands ;) but in so doing, they disobey God *himself*.

Learn one lesson more upon the subject of subordination and obedience, from the heavenly bodies ; known and experienced daily by all the intelligent inhabitants of the world. (g) " GOD made two great lights ; the greater light to rule the day, and the lesser light to rule the night. (h) He (JEHOVAH) appointed the moon for seasons, and the sun knoweth his going down." In obedience therefore to the divine appointment, (i) " The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose." All the planetary orbs implicitly obey the supreme mandate, move in their appointed spheres, revolve their several courses, and perfectly answer the end of their creation. But rebellious men, formed with a capacity to know, love and obey their Creator, burst, like a torrent, every sacred barrier, and trample under foot the most solemn

(g) Gen. i. 16.
i. 5.

(h) Psalm civ. 19.

(i) Eccles.

obligations. (*k*) "He (the wicked man) stretches out his (puny) hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his buckler."

IV. This Scripture awfully describes the true character of *opposition* to the revealed will of the Almighty. He stretcheth out his hand against God, as against an adversary; by his conduct bidding defiance to his Law and *Gospel*; consequently to his moral government in the world. (*l*) "For he flattereth himself in his own eye (that he is right) until his iniquity be found to be hateful." He desperately opposes the Almighty, and (*m*) "Turneth to his course (of sin) as the horse rushes into the battle; not considering that (*n*) "Destruction shall be to the workers of iniquity." The two grand articles of the Christian Religion, viz. *faith* and *obedience*, meet with daily *opposition*. But this *opposition*, though too many suffer by it, and feel its dire effects, is not so much against either the Church, or the moral government and order of the nation, as against

(*k*) Job xv. 25, 26.

(*m*) Jer. viii. 6.

(*l*) Psal. xxxvi. 2.

(*n*) Prov. x. 29.

the Sovereign Legislator Himself—the Almighty. As supreme Lawgiver, GOD has established by the *magna charta* of Heaven, *i. e.* the Holy Scriptures, that Faith and Obedience should constitute the Christian Character.

1. The object of Faith is JEHOVAH Himself, under these three covenant Names, or relative characters,---GOD the Father, GOD the Son, and GOD the Holy Spirit. But how great the opposition to two of these divine characters! viz. to GOD the Son, and GOD the Holy Spirit. How are they opposed in their GODHEAD, as well as in their office-relations to the church; though the Holy Scriptures are infinitely clear upon this subject! Indeed Atheism, Infidelity and Profaneness, (THE SIGNS OF THE TIMES) are united in opposition to the very being of a GOD. Atheism, professedly; its altar is inscribed, (o) “TO THE UNKNOWN GOD. (p) Having no hope, and without GOD in the world.” Infidelity, presumptuously; (q) “Having a form of godliness but denying the power thereof: from such turn away.” Profaneness, practically; (r) “Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.”

(o) Acts xvii. 23.

(q) 2 Tim. iii. 5.

(p) Eph. ii. 12.

(r) Phil. iii. 19.

2. The rule of *obedience* is the moral law of God, revealed in the scriptures of the old and new Testament ; in which all religious, moral and relative duties are particularly pointed out. The two tables of the law are reduced, in the new Testament, under two general heads ; as hath been already observed, viz. love to God, and love to man. Every branch of Christian duty is included in them. But how greatly are they opposed ! Christian love is the spring of all duty. (*s*) “ Faith worketh by love.” And (*t*) “ love worketh no ill to his neighbour ; therefore love is the fulfilling of the law.” *Faith* and *obedience* cannot live separate ; because God has joined them together. (*u*) “ What God therefore hath joined together, let not man put asunder.” This truth will ever hold good, not only in the particular case to which it is more immediately applicable ; but in every other ; it proves, that the effect must continue, as long as the cause exists : consequently, wherever there is true faith, obedience will follow ; or, wherever there is love to God, there must be love to man. This love embraceth every precept. It is

(*s*) Gal. v. 6.

(*u*) Matt. xix.

(*t*) Rom. xiii. 10.

an universal love to all God's commandments. The only grief of an obedient mind is, that its obedience is not more perfect, more universal to all God's laws; because every command carries infinite importance in it, God himself being the great, the sovereign *Legislator*.

To prove this by a plain, but most conclusive argument.---- Whatever God has commanded must be right----consequently, it is the duty of all to whom the command is given, to obey to the utmost of their power, in every possible way, and by every possible means they are capable of, every precept, every command of God:---- But God has absolutely and positively commanded, (w) "Let every soul be subject unto the higher powers. For there is no power but of God: the powers which be, are ordained of God." This is the positive command of God. (x) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. (y) Submit yourselves to every ordinance of man, for the LORD's sake, whether it be to the *King* as supreme, or unto governors, as unto them that are sent

(w) Rom. xiii. 1.

(x) Titus iii. 1.

(y) 1 Pet. ii. 13, 14, 15, 16, 17.

by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the *king*." Therefore it is evident, from the clearest and most certain conclusion of reason and religion, that it is the absolute and indispensable duty of all who believe the precepts and commands of God, who regard the authority of his word, and desire to make that the ruling principle of all their actions; to be subject to the higher powers; to submit to every ordinance of man for the LORD's sake; to honour and obey the *king*, and all that are put in authority under him.

Whoever may deny this conclusion, either in principle or practice, must answer it to God. He has established the law of subordination and obedience to the "powers that be," and no doubt will vindicate his own law.—To deny this, is virtually to reject the whole scriptures, and to render the word of God of none effect. Because, if one law or precept may be opposed, why

not another?—If men dare resist the powers which God hath ordained, and establish powers of themselves; why may they not seize upon the lives or properties of others, and do whatever they please with impunity? Men who plead for the former, cannot in reason deny the latter. But the force of this argument may be seen in another point of view, *viz.* from the awful threatenings expressed or implied in the scriptures, against those who resist the powers of God's appointment. (z) "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Can any denunciation of divine displeasure be conceived greater against those unhappy persons, who have broken the bonds of peace, by a spirit of *opposition to government*, of *discord* and *rebellion*! (a) "Who despise government: Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." (b) "Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainfaying of Core." (c) "Wo unto the world because of offences, for it must needs be

(z) Rom. xiii. 2.

(a) 2 Pet. ii. 10.

(b) Jude xi.

(c) Matt. xviii. 7.

that

that offences come: but wo to that man by whom the offence cometh." But God never declares or denounces his displeasure or wrath against any thing but sin, and impenitent sinners; as the laws of the legislator threaten none but the guilty with punishment, or death: (d) "For the law is not made for a righteous man, but for the lawless and disobedient, &c." Therefore whosoever resist the temporal power, by *opposition*, *rebellion* and *independency*, they resist the ordinance of God; the punishment annexed to which, proves the nature of the crime, beyond what words can express, or heart conceive?

OPPOSITION*!

V. Wilt

* The true definition of the term *Opposition* here follows.

The root is in the Old Testament, שָׂטָן *Satan*. *Adversarius est, hostis fuit*; to oppose, to be adverse, an adversary, or enemy to.—*Adversarius, hostis*—An adversary, opposer.

But now the LORD my GOD hath given me rest on every side, so that there is neither (שָׂטָן *Satan*) adversary nor evil occurrent. 1 Kings v. 4.

And he shewed me *Joshua* the high priest, standing before the angel *Jehovah*, (יְהוָה) and *Satan* standing at his right hand, (שָׂטָן) to resist him, to be his adversary. Zech. iii. 1.

In the New Testament, Ἀντίθεσις, *oppositio*—*opposition*, is derived from ἀντίθηναι, or, ἀντίθεναι, *ex adverso ponere*, to place over against, or oppose. Vide 1 Tim. vi. 20.

Ἀντιτασσομένων δὲ αὐτῶν—And when they opposed themselves
(d) 1 Tim. i. 9.

V. (e) "Wilt thou then not be afraid of the power?" One makes answer, (f) "Who is the LORD, that I should obey his voice?" That I should render to Cæsar the things that are Cæsar's.—That I should be subject to the higher powers; or, that I should honour the king; (for he is no king to us,—*jure divino*, i. e. by a divine law!) I know not the LORD.—(g) "The fool hath said in

selves, from *Ἀντιτασσομαι*, *resisto*, *obedire recuso*.—To rest, or to set in order against, as in order of battle. Acts xviii. 6.

Ὁ ἀντικείμενος.—*Ille adversarius*, that adversary who opposeth, from *Ἀντίκειμαι*, *opponor*, *oppositus sum*. The word signifies to lie against, as a soldier in a trench against a fort. 2 Thess. ii. 4.

Whosoever therefore (ὁ ἀντιτασσόμενος, from *ἀντιτάσσομαι* as above) resisteth the power.—(ἀνθέστηκεν, from *ανθίστημι*, *resisto*, to stand against, to oppose in battle, to bid defiance to,) οἱ δὲ ἀνθέστηκοτες (*ab ανθίστημι*, *ut supra*) they that resist; κρίμα, *judicium*, *pæna*, *damnatio*, from κρίνω; *judico*, *damno*, *punio*—shall receive to themselves damnation. Rom. xiii. 2.

To resist therefore, to oppose as against an enemy in battle, to bid defiance to, τῇ ἐξουσίᾳ, the power (authority, dignity, prerogative, *poteestas*, *auctoritas*, *dignitas*, *jus*) is to stand against, to resist, oppose, &c. τῇ τοῦ Θεοῦ διαταγῇ, the ordinance, ordination, disposition of GOD, as

Who received the law, εἰς διατάγας ἀγγέλων by, or in the dispositions of angels. Acts vii. 53.

Διαταγεῖς δι' ἀγγέλων, ordained by angels, from *Διατάσσω*, *præcipio*, *ordino*, *demando*. To command, order, institute. Gal. iii. 19.

Διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ; commanding his twelve disciples. Matt. xi. 2.

(e) Rom. xiii. 3. (f) Exod. v. ii. (g) Psal. xiv. 1.
his

his heart, there is no God :” they are corrupt in principle. Corrupt principles will always produce the same practices ; they are to each other as the cause and its effect, the tree and its fruit, the fountain and its stream.

Mala mens, malus animus.*

(b) Others say, With our tongues will we prevail ; we will *oppose* government, ministers, and every measure which does not fall in with, and correspond to, our grand favourite subject ; the powers that be are not objects of regard to us ; we will speak what we please, “ our lips are our own ; who is lord over us !” Hence, (i) “ They despise dominion, and speak evil of dignities.” They speak evil of those things which they know not ; abusing the greatest national privileges, viz. *liberty* and *prosperity*, by using them to the worst purposes, viz. *Opposition* and *Rebellion* ; distressing the nation, and exposing us to the most dangerous confederacy of powerful and malicious enemies.

The greatest national privileges !

What privileges did ever nation under

* A mind engaged in wicked designs, proves the heart depraved from whence they originated.

(b) Psal. xii. 4.

(i) Jude viii. 10.

C 3

heaven

heaven enjoy, that we, the subjects of *Great Britain*, have not enjoyed?

In religion we have liberty of conscience, legally tolerated. Every one has free liberty to worship God as he pleases. Can more be desired? Civil liberty is equally secured; nothing but what the absolute necessity of the times calls for, can possibly be alledged; such as the impressing of men to defend the nation, and raising supplies for the support of it, in its several departments.

These the law of nature, for the safety of the body politic, necessarily requires. Will not a man lose his arm to save his life? Or, a part of his estate to save the rest? Our constitutional rights are secured by national laws, perhaps as good as the laws of any other nation; and these laws maintained and defended by as able legislators, lawyers and judges, as the world at this day, can boast of. These are matters of fact which cannot be denied. And were not mens minds prejudiced by wrong sentiments, sentiments most prejudicial to the true interests of the British empire, we should be no less happy in the *government*, than in the *constitution* of the *kingdom*. The *king* would be looked upon by all ranks and degrees of true *British subjects*, as a most worthy *patron*
and

and *sovereign* of a free and happy people; and his ministers, as men deserving well of their country, for their labour, care and zeal in her service; and instead of opposing men and measures, and thereby weakening the nation; each member of the community, according to his abilities, would be glad to strengthen the hands of *government*, and unite in the common interests of * *Great Britain*, against her formidable enemies.

Cæca

* It is true (wisdom and experience fully prove it) that no man, or class of men, can be perfect in this imperfect state.

Cujusvis est hominis errare.—It is peculiar to every man to err in judgment, consequently in practice. To suppose the greatest characters free from error, would be to suppose them more than mortal: Every man's conscience tells him that he is not perfect. He therefore that is without imperfection, let him first cast a stone of reproach at another, because he is imperfect.

However, both in law and morality, it will always hold good, that when a determined opponent can prove nothing against the person he opposes, the opposed necessarily gains upon his opposer in the contest; his cause or character is thereby the more established, and his reputation shines brighter after the trial; "as silver tried in a furnace of earth, purified seven times."

To apply this argument; What has *Opposition* proved against *Government* during so many years contest? Nothing against the constitution. Nothing is altered or changed. We have the same religion, the same laws and privileges. Our liberties are just the same, circumstances considered, as in the best reigns, since the *magna charta* was established, or the reformation took place.

Therefore *government*, instead of suffering in character by *opposition*, must appear in the eyes both of friends, and

*Cæca invidia est, nec quidquam aliud scit quàm detrectare virtutes.**

Among many disagreeable appearances of THE SIGNS OF THE TIMES, the spirit of reviling, judging and condemning administration is not the least. This is one of the crying sins of the nation. It directly opposes the following scriptures, (*k*) "Thou shalt not revile the § gods, nor curse the ruler of thy people;" or, as the apostle Paul applies it, (*l*) "I wist not, brethren, that he was the high priest; for it is written, thou shalt not speak evil of the ruler of thy people." (*m*) "Put them in mind to speak evil of no man."

even enemies, more upright and more powerful; consequently more to be depended upon, in the present state of affairs, when nothing, under the power of GOD, can save us, and our liberties, but firmness, and a prudent and vigorous resolution and exertion in the administrations of Government, depending upon GOD for success.

* Envy blinds the mind, and renders it incapable of discerning what is excellent in others, or of knowing any thing greater than to detract their virtues.

§ אֱלֹהִים *Elohim*, the gods in this place, as well as in many others, signifies "the powers that be," who, because of their office-characters, and of the type they are אֱלֹהֵי הָאֱלֹהִים unto the ELOHIM of *elohims*, GOD of gods, (Psal. cxxxvi. 2.) are denominated by the name of GOD *himself*; which shews, in the highest degree, the sacred nature of the office they sustain, and the character they bear: In the same sense may be understood, Βασιλεὺς βασιλεων καὶ Κύριος κυριων. KING of KINGS, and LORD of LORDS.

(*k*) Exod. xxii. 28.

(*l*) Acts xxiii. 5.

(*m*) Titus iii. 1, 2.

To

To revile, or speak evil of rulers, is a direct violation of the spirit of charity, or law of love, which is the distinguishing characteristic of Christianity. "Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." 1 Cor. 13.

It is therefore incompatible with the character of a christian, and inconsistent with the duty, as well as the interests of *British Subjects*, to speak evil of their *King* as supreme, or of their *Governors* appointed under him, to assist him in the government of his people, and in the great and important work of managing and conducting public affairs, for the good of the whole body politic. (n) "For they are God's ministers." (o) "By me, saith JEHOVAH, *Kings* reign, and *Princes* decree justice. By me *Princes* rule, and *Nobles*, even all the *Judges* of the earth."

Kings, Princes, Nobles and Judges are all appointed of God: but whatever God ap-

(n) Rom. xiii. 6.

(o) Prov. viii. 15, 16.

points must be according to infinite wisdom, consequently, right in itself. Therefore it is inconsistent with the christian character, to speak evil of God's appointment.

VI. It belongs to *Kingly Office* to govern and rule; it is the duty of subjects "to honour and obey the King, and all that are put in authority under him."

King and *Subjects* are relative characters, and were, no doubt, ordained of God to be a perpetual *sign* or *figure* to the world, of the spiritual kingdom of CHRIST in and over his *Church*. (p) "Yet have I set my *King* upon my holy hill of *Zion*:" and of the willing obedience of his *Subjects*; (q) "They shall be willing in the day of thy power."

* The three grand *offices* of CHRIST, viz. *Prophet*, *Priest* and *King*, could not have been

(p) Psalm ii. 6.

(q) Ib. cx. 3.

* All divine ordinances are typical. Marriage is a *type* of CHRIST and his church. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two (and no more) shall be one flesh. This is a great mystery; but I speak concerning CHRIST and his church." Ephes. v. 31, 32.

Baptism is an ordinance appointed in the church. It consists of two parts, viz. "The outward visible *sign*; and the inward spiritual *grace*." (Church of Eng.) "To be unto him (viz. the party baptized into the visible church) a *sign* and seal of the covenant of *grace*, of his engrafting

been known but by corresponding *types*. Therefore *Moses* was an eminent *type* of CHRIST's *prophetic* character.

(*r*) "The LORD thy God will raise up unto thee a *Prophet* from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

(*s*) "*Melchisedec, King of Salem, Priest of the most high God,*" was also an eminent *type* of CHRIST's *priestly* as well as *kingly office*. "The LORD swear, and will not re-

engrafting into CHRIST, of regeneration, of remission of sins; and of his giving up himself unto GOD, through JESUS CHRIST, to walk in newness of life. (Conf. of Faith, chap. 28. of Bap. 1.) "The like figure whereunto, (viz. Noah and his family saved by water) even baptism doth also now save us; by the resurrection of JESUS CHRIST." 1 Pet. iii. 21.

Such is the holy sacrament of the LORD's *supper*, which we shall speak of. And such is *kingly power* upon earth; it is (τῆ τοῦ Θεοῦ διαταγή) "the ordinance of GOD" (Rom. xiii. 2.) or a *sign* pointing to the *sovereignty, power and grace* of "the KING of kings, and LORD of lords," JESUS CHRIST. 1 Tim. vi. 15.

How sacred then the *person* of the *king*! He is the *ordinance* of GOD:" Shall any resist him with impunity? When *David* found *King Saul* in the cave, (1 Sam. xxiv.) so that his life was in his hand; being advised by his men to kill him: "The LORD forbid, says he, that I should do this thing unto my master the LORD's anointed, to stretch forth my hand against him, seeing he is the LORD's anointed." 1 Sam. xxiv. 6.

(*r*) Deut. xviii. 15. (*s*) Gen. xiv. 18. Heb. vii. 1, 21.

pent;

pent; thou art a *Priest* for ever, after the order of *Melchisedec*."

The *High Priest's office*, under the Mosaic dispensation, from its first institution, from *Aaron* to the final abolition of the ceremonial law, when CHRIST offered up *himself* a sacrifice upon the cross, and when the *type* was superseded by the great *antitype*, was a lively *figure* of CHRIST. (t) "Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful *High Priest*, in things pertaining to God, to make reconciliation for the sins of the people."

sacred

The *kingly office* of CHRIST was first typified by *Melchisedec*, the first *king* we read of in scripture.* (u) "First being by interpretation king of righteousness, and after that also *King of Salem*, which is *King of Peace*." "The *Prince of Peace*." Isa. ix. 6.

David was likewise an express type of CHRIST's *kingly government*. CHRIST is often

* Perhaps *Melchisedec* was CHRIST himself, appearing in human form: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." Heb. vii. 3.

It is impossible to conceive this character merely human; but while its form was human, its nature must be considered *divine*. This strengthens the Type.

(t) Heb. ii. 17.

(u) Ib. vii. 2.

called

called *David*. (w) “ But they shall serve the LORD their God, and *David* their King, whom I will raise up unto them.” (x) “ And I the LORD will be their God, and my servant *David* a Prince among them; I the Lord have spoken it.” Many things that *David* speaks in the book of Psalms, which some are ready to think he speaks of himself, yet, such a *type* was he of CHRIST, that they are directly applicable to none but him.

Solomon and other *kings of Israel*, were in many respects *types* of JESUS CHRIST, as the scriptures declare. *Kingly office*, therefore, is of God’s appointment; and as it was a *type* of CHRIST from its first institution; must it not then continue the same to the end of time, as a *sign* of his power and sovereignty over mankind?

The *Prophetic office* is now extinct, the canon of scripture being completed; and therefore it is declared, that, (y) “ We have also a more sure word of *prophecy* (than even a voice from Heaven) whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” (z) “ For I testify unto every man that heareth the

(w) Jer. xxx. 9.

(x) Ezek. xxxiv. 24.

(y) 2 Pet. i. 17, to the end.

(z) Rev. xxii. 18, 19.

words of the *prophecy* of this book, If any man shall add unto those things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this *prophecy*, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The *Priestly office* is extinct also, (a) "Through the offering of the body of JESUS CHRIST once; who after he had offered one sacrifice for sins, for ever sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

The visible and perpetual *sign* of all the *typical sacrifices* of ATONEMENT, and of their complete *antitype* (b) "CHRIST CRUCIFIED," is the holy sacrament.

Motto. (c) "IT IS FINISHED!"

This *sign* is appointed as a standing memorial of *atonement* in the *church* of CHRIST to the end of the world. But the *kingly office* of CHRIST, which cannot be separated from

(a) Heb. x. 10, 12, 13, 14.

(b) 1 Cor. i. 23.

(c) John xix. 30.

his *mediatorial character*, nor abolished till all his enemies be finally subdued, (d) ("for he must reign till he hath put all enemies under his feet") has no *sign* upon earth, but the *government of kings*, to represent his *sovereign power* to the world. (e) "He hath on his vesture, and on his thigh, a *name* written, KING OF KINGS, AND LORD OF LORDS: But take away *kingly government*, and this scripture must be erased out of the sacred canon, because it could not be true.

The relative terms, therefore, of *office-character*, or *derived power*, under the *names of kings and lords*, shew, in the strongest manner, not only their divine appointment, but the certainty of their continuation, as a standing *figure* of the *power* of CHRIST, as supreme KING and LORD over all, till time shall be no more. (f) "Yea all *kings* shall fall down before him; all nations shall serve him. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." (g) "And *kings* shall be thy nursing fathers, and their *queens* thy nursing mothers; they shall bow down to thee with their face toward the earth, and

(d) 1 Cor. xv. 25.

(f) Psalm lxxii. 11, 17.

(e) Rev. xix. 16.

(g) Isa. xlix. 23.

lick up the dust of thy feet, and thou shalt know, that I am the LORD; for they shall not be ashamed, that wait for me." (b) "And the Gentiles shall come to thy light, and *kings* to the brightness of thy rising. And the sons of strangers shall build up thy walls, and their *kings* shall minister unto thee, for in my wrath I smote thee, but in my favour have I had mercy on thee. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of *kings*, and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty one of *Jacob*." (i) "And the nations of them which are saved, shall walk in the light of it; and the *kings* of the earth do bring their glory and honour into it," viz. into the heavenly *Jerusalem*.

These scriptures plainly point out a period, which has not yet arrived, but must arrive, when the *Jews* as well as the *Gentiles*, shall be brought to believe in the LORD JESUS CHRIST; and *kings* shall then glorify the REDEEMER, by their favour and assistance to his people, in helping forward the glorious work of salvation.

The Jews are hitherto a dispersed, as well as a despised people. Yet while powerful

(b) Isa. lx. 3, 10, 16.

(i) Rev. xxi. 24.

nations,

nations, such as the *Babylonians*, *Grecians*, and the *ancient Romans*, with many others, have been absorbed in the revolutions of the world; they are kept a separate and a distinct people, though dispersed through almost every nation under heaven, to this day, and preserved, no doubt, in their present state, for the full accomplishment of all the promises of GOD, which “are yea, and *Amen* in CHRIST JESUS.” *Kingly Government*, therefore, must continue till all the above scriptures have their full completion, viz. to the end of time.

This doctrine, they who are of Republican principles, necessarily deny, because it strikes at the root of what they call a *popular Government*; or a free State, where the people have the *Government* in their own hands. But whatever conclusions men draw from their own reasonings, or more truly, from their own prejudices, if they oppose the Word of GOD, their conclusions are false. (k) “There are many devices in a man’s heart, nevertheless the counsel of the LORD, that shall stand.” “By me *Kings* reign.”

In *opposition* to *Kingly Government* it is urged, that when *Saul* was made King over

(k) Prov. xix. 21.

Israel, he was given to that people in anger. (l) "I gave thee a king in mine anger, and took him away in my wrath." But in this it cannot be supposed, that God did what was contrary to *Himself*: For, whatever opposes the divine will, must be sinful; but if it was contrary to the will of God, to give the people of *Israel* a King; then in giving them a King, he did that which was sinful, because he did that which was contrary to *Himself*; which would be the most horrid blasphemy to suppose. The ALMIGHTY may permit sin, and punish for it too, but cannot commit sin.

As therefore the written word of God is a visible *sign* of the *Prophetic office* of CHRIST, bequeathed as an infinitely rich treasure and legacy to his *Church*; in the Spirit of which he has promised (m) "Lo, I am with you always, even unto the end of the world." And as the *holy Sacrament* of the LORD'S Supper is a visible *sign* of the *Priestly office* of (n) "our LORD JESUS CHRIST, by whom we have now received the *Atonement*," (o) "through Faith in his blood, for the remission of sins," in commemorating which, we (p) "shew the LORD'S death

(l) Hosea xiii. 11.

(m) Matt. xxviii. 20.

(n) Rom. v. 11. (o) Rom. iii. 25. (p) 1 Cor. xi. 26.

till he come." So Christian Kings, who profess the true Faith of CHRIST, who make the word of God the fundamental rule of their government, and pay *supreme obedience* to him, as their *Sovereign*, are the *letter*; the only visible *sign* to mankind of his *reign*, his spiritual *reign* over his *Church*, and in the hearts of the faithful.

VII. But in contradistinction to this *type* of CHRIST's *reign*, the several *reigns* of wicked and tyrannical Kings, and other supreme Powers, whether Christian or heathen, who have trampled upon their Subjects, and held them in slavery; persecuted the *Church* of CHRIST, and rendered themselves, by their cruelties and vices, a terror to mankind; are a striking *sign* of the *reign* of *Satan* over impenitent sinners, emphatically called, (q) "The Prince of the power of the air, the spirit that now worketh in all the children of disobedience." Nevertheless, such is the will of God, that while he permits, nay ordains wicked Kings to reign, he commands their Subjects to obey them in all things of a civil or moral nature, which are not contrary to his revealed will; for it is well

(q) Ephes. ii. 2.

known that all the strong injunctions, and positive commands to "be subject to the powers that be," and to "submit to every ordinance of man for the LORD's sake," were given to the *Church*, under the most despotical heathen powers.

But the obedience which the Scripture has enjoined to the powers that be, must always be understood, as containing nothing in itself repugnant to the *Law* and the *Gospel*, or derogatory to the honour of God; for he cannot command any thing that opposes *Himself*.

But false worship, or spiritual idolatry opposes God *Himself*; it is a direct violation of the second commandment; and it no less opposes the truth of the *Gospel*; therefore, he cannot command false worship, or spiritual idolatry, or any thing that is contrary to *Himself*.

This truth is abundantly confirmed by *Moses*, (Deut. xiii. 6.) where he declares it a capital offence for any person, even the nearest relations, to attempt to draw any one away from the true worship of God, or from the faith of his word, to any thing that tends to idolatry.

Shadrach, Meshach, and Abed-nego, exhibit a most striking example, or proof, upon this
Subject;

Subject; when their *faith* and *obedience* were put to the trial, they (r) “ answered and said to the King, O *Nebuchadnezzar*, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O *King*: But if not, be it known unto thee, O *King*, that we will not serve thy gods, nor worship the golden image which thou hast set up.

(s) Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. “ We ought to obey God rather than men;” we must of necessity; it is our bounden, indispensable duty, to pay a supreme *obedience* to the commands of God, rather than to the commands of the greatest men, when they stand in competition with, or opposition to, the truth of God, and the *faith* of the *Gospel* of JESUS CHRIST.

This truth, immutably confirmed by scripture, has been illustrated by the historian, as having been fully experienced in the constitution of *Great-Britain*, from undeniable facts which have come to pass.

In the inauspicious *reign* of *James* the second, *opposition* to his *Government* was agreeable to the express, positive command of

(r) Dan. iii. 16.

(s) Acts v. 29.

GOD ; as the scriptures referred to sufficiently prove;—but, If we compare this with the horrid *opposition* in the suffering reign of *Charles the first* ; how awful the contrast ! the effects of each will shew more clearly, the different nature of the causes from which they proceeded, than words can possibly express.

The *opposition* to *Charles* produced the most dreadful consequences. See the nation plunged in blood ; view the rich as well as the poor overwhelmed in distress and misery of every kind ; and sins of the deepest die, committed under the hypocritical mask of religion ! Such were —————

THE SIGNS OF THE TIMES.

Behold our forefathers imbruing their hands in the sacred blood of their rightful, gracious, Protestant King. “ Tell it not in *Gath*, publish it not in the streets of *Askelon* ! ” What was the consequence ? the horrors of conscious guilt afterward seized the guilty ! *Opposition* repented ; but their *Sovereign* was dead ! it was then too late ; punishment was all that remained. * Retaliation took place under the *usurper Cromwell*, who paid the *Parliament* in their own coin ; sickened the

* *Ab alio expectes, alteri quod feceris*

nation pretty well of a commonwealth ; and then, loaded with wretchedness, he died !

But the *opposition* to *James* was attended with the most pleasing and happy effects.—*Liberty, Peace and Happiness*, with all the *Privileges and Immunities* of free *British Subjects*, through *divine Providence*, were thereby introduced and secured unto this most highly favoured Nation.

Seeing, therefore, that God has commanded all subjects to obey the respective *Power* placed over them, “ for conscience sake,” (t) “ O man, who art thou that repliest against God ! against his will and appointment ? Shall the thing formed, say to him that formed it, Why hast thou made me thus ? ” Shall the creature man, say to his *Creator* God, why hast thou created me a subordinate being ? How comes it to pass that I am made to obey ; “ to be subject to the higher powers,” to “ submit to every ordinance of man ? ” to “ render to *Cæsar* the things which are *Cæsar’s* ; ” or, to speak out, “ to God, the things which are God’s ? ” (u) “ Hath not the potter power over the clay, of the same lump, to make one vessel to honour, and another to dishonour ? ” Then

(t) Rom. ix. 30.

(u) Rom. ix. 21.

hath not the *sovereign Creator*, (w) “The everlasting God, the LORD, the *Creator* of the ends of the earth;” power in *Grace* and in *Providence*, to do what seemeth good unto him? (x) “He doth according to his will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?”

VIII. In contemplating the works of nature and providence, reason, that peculiarly distinguishing faculty in man, teaches mankind to believe there is a *supreme Being*, the first *cause* of all things; consequently, that all things depend upon him. But *divine Revelation* goes infinitely beyond all other systems. The *sacred volume* of *Scripture* teaches us the true God; his wonderful works of creation, providence and grace; and his covenant-relation to his people; with the strongest *promises* of his love and favour in this life, and of eternal felicity in the life to come. These are blessings which could be known only by a *revelation* from *himself*.

This *revelation*, the greatest *treasure* in the world, we are possessed of: the rich and

(w) Isa. xl. 28.

(x) Dan. iv. 35.

poor have free access to it. We have it in our native language. Our *Religion* and *Laws* are fundamentally established upon it; in which, with all other *Privileges*, we exceed all nations that ever lived, or that do exist upon the earth. Consequently, after all the refinements and schemes of human policy, in the regulation of the affairs of mankind, it will most certainly be found, that the nearer men come to the fountain of truth, the purer will be the stream. The best model, or pattern of morality is the holy Scriptures; there truth is drawn to life, and all relative characters fully described, with their dependance upon, and relation to each other. Human systems of morality, no doubt, have their use; but to prefer these to the sacred oracles, is like preferring the feeble light of a small taper, to the meridian sun; or the muddy water of a polluted stream, to the pure water at the fountain head; for till it can be proved that man is wiser than God, it must be granted that his laws are the best, and most suitable to the happiness of mankind. Times and circumstances necessarily change, but the eternal law of truth changes not; it is ever consistent with itself, both in *Providence* and *Grace*.

In

In *Providence* we have the SIGNS and the SEASONS, according to divine *appointment*: (y) “Seed time and harvest, and cold and heat, summer and winter, day and night, do not cease.” A peculiarly kind providence has favoured *Great-Britain*, her situation renders her capable of balancing the power of the nations; and her constitution qualifies her for a pattern of true *Religion* and *Liberty* to the rest of mankind.

But in both these respects we abuse our privileges. Our unhappy divisions, and our manifold national offences, not only expose us to the displeasure of the *Almighty*, and render us liable to be deprived of our mercies for our base ingratitude; but give our *enemies* every advantage against us, as sad experience proves. DIVIDE and CONQUER, is their motto.

It is humbly hoped, that scripture testimony will have its due influence upon a subject so highly interesting, as that which lies before us.

Should any object to the figurative application that has been made to a certain *Great Character*, they are requested to consider that all the relative characters of the REDEEMER

(y) Gen. viii. 22

have

have their corresponding SIGNS in the world. See the humble shepherd watching over his flock, and there you behold a *type* of the “*Good Shepherd*, who laid down his life for his sheep.” View the vine and its branches, and there you have a figure of CHRIST and his *Church*. “I am the vine, faith he, ye are the branches.” Consider the amazing beauty of the figures used in the parables, and above all, the striking similitude of CHRIST and his *Church*, represented by the marriage ordinance, where, with the greatest truth, in the marriage service, we use the following words; (2) “God has consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented, the spiritual marriage and unity betwixt CHRIST and his *Church*.”

Hence, every man and his lawful wife, (not wives, for CHRIST was no polygamist) from the *King* and *Queen* to the poorest married subjects, are a typical *sign* or *figure* of the spiritual connection which exists in *grace*, and ever must exist in *glory*, between the REDEEMER and the redeemed.

This scriptural doctrine cannot be denied, without denying one grand part of *Revela-*

(2) See the marriage service.

tion, which whoever does, in effect he denies the whole. Scripture truths cannot be separated, being joined and cemented together by unerring wisdom.

What a shining figure then, what a singular *type* of CHRIST and his *Church* do we behold upon the throne of *Great-Britain*!

Say, Are the vices of the day tolerated there? Do luxury and dissipation, with all the reigning sins which too awfully mark **THE SIGNS OF THE TIMES**, find precedent at Court? No. To use the words of an upright, sensible, and judicious author, in *An Address to both Houses of Parliament*: "There every virtue that can adorn a *Prince* and his amiable *Consort*, and crown domestic life with superlative felicity, shines with distinguished lustre; enough, one would imagine, to cover the guilty with confusion, and to shame vice into holes and corners:" and, may we not add, blessed with a numerous royal issue, (a *sign* of favour both to *Church* and *State*) far beyond the common course of nature; brought up, not like too many, in sinful indulgencies, but in application to proper studies and employments; and "in the fear and nurture of the LORD," "like olive branches round about their table."

In

In every point of view, therefore, did we but see our mercies through a proper medium, how great, how superior to any other constitution would that of *Great-Britain* appear! *Liberty*, religious and civil, is her distinguishing characteristic; her fundamental laws, established upon the grand truths of the Christian Religion, as the *Basis* both of the *Church* and *State*; and her *Sovereign* most solemnly engaged to govern and to reign over her as a free people, according to the constitutional laws of the *Kingdom*.

In this the King of *Great-Britain* is the greatest *Sovereign* in the world, because he reigns upon the most liberal principles; and because he governs the most like "THE KING OF KINGS." No *King* or *Sovereign Power* upon earth, is so glorious a *sign* or *type* to the world, of the *Kingly office* of CHRIST, as the *Sovereign* upon the *British throne*; consequently, no people so great, so highly favoured as *British subjects* of every name, because we are free; and because, as a national *Church*, (England, Scotland, and the Toleration included) we bear the nearest resemblance to the spiritual *Church* of CHRIST.

An arbitrary, despotic *Government* and a slavish people, bear no similitude to the
Kingdom

Kingdom of Grace, or the true *Church of CHRIST*, but the contrary.

The difference between a free and a despotic constitution, may be seen in the following scripture, both in a moral and a religious point of view. (a) "It is written, that *Abraham* had two sons, the one by a bondmaid, the other by a free woman; but he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory, for these are the two covenants; the one from mount *Sinai*, which gendereth to bondage, which is *Agar*: for this *Agar* is mount *Sinai* in *Arabia*, and answereth to *Jerusalem*, which now is, and is in bondage with her children. But *Jerusalem*, which is above, is free, which is the mother of us all."

The evangelical state of things, therefore, knows nothing arbitrary; *Liberty* is the true sign of genuine Christianity; that *Liberty* which leads not to licentiousness, but to a free obedience.

Happy for *Great-Britain*, were she sensible of her exceeding great constitutional privileges in *Church* and *State*; and would learn (c) "not to use her *Liberty* for an oc-

(a) Gal. iv. 22, 23, 24, 25, 26.

(c) Gal. v. 13.

caſion to the fleſh, but by love to ſerve one another."

Our *Liberties*, *religious* and *civil*, are an invaluable bleſſing; a bleſſing which no other nation enjoys; but it is a talent given us of GOD, not to abuſe, but to improve.

As it would be moſt impolitic, as well as impious, was an abſolute *Government* to exert its power to the utmoſt; and to keep it always upon the ſtretch, like a bow continually bent, which would neceſſarily become weak: So it is equally injurious to the true *Liberty*, ſafety and happineſs of *Great-Britain*, to have *Privilege* continually oppoſing *Power*. (d) "Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf, ſhall not ſtand." Infallibility declares this truth. "He that is not with me is againſt me; and he that gathereth not with me ſcattereth." This is not leſs true in morality than in divinity.

IX. *Oppoſition* is the bane of *ſociety*, the deſtruction of *interest*, *friendſhip*, *peace* and *happineſs*. The power of the *Crown*, and the privilege of the *ſubject*, at war together, is

(d) Matt. xii. 25, 30.

more

more dangerous than the power of all our enemies combined. We fight against ourselves, and our enemies look on and triumph.

Where a spirit of *opposition* takes place, even in families, the necessary consequence is, the whole must suffer. If in partnership in trade, the company be divided, the parties must counteract each other, their *interest* and *credit* are thereby injured; the effects of which will necessarily be felt, when it is too late. So in national affairs, all have an interest in them; all have something to gain or to lose. We are all members; all partners, in a greater or less degree, of national prosperity or adversity, in proportion as the general *interest* rises or falls. In times of peace we all enjoy the blessings of peace; in times of war, we feel the contrary effects. But *Opposition*, the *parent* of *rebellion*, as a second cause, has eventually deprived us of the former, and made us severely to feel the effects of the latter.

The poorest subject daily experiences these effects. Trade and commerce decreased, consequently money becomes scarce, and duties upon the necessaries of life increased: this makes the difference great indeed; however the rich may bear the burden, the middle class and the poor are made to groan under it.

it. That the present dangerous and expensive war, in which England is now engaged, is the *offspring* of *Opposition*, is a truth so evident, that a man must be capable of denying matter of fact, in order to deny this.

The *Rebellion* in *America*, began in *opposition* to *Government*; this *rebellion* soon brought forth *Independence*; to establish which, our natural enemies, who had been secretly adding fuel to the fire, threw off the mask, when they imagined affairs ripe for their wicked purposes; happy in the *scheme* of ruining this nation, and sensible of the service *Opposition* would afford them. Thus situated, had not an Almighty Providence stood in the gap, England must, ere now, have fallen a prey to her enemies at home and abroad. But, (b) "hitherto the LORD hath helped us." May *Ebenezer* be our *sign*. In order to cast a mist before the eyes of the people, and to veil the dark design, *Opposition* set every engine to work, in order to make the nation believe that their *Liberty* was in danger, and still acts upon the same diabolical plan. To this end the greatest *characters* fall a *sacrifice*. The most upright intentions, the most unwearied labours, care and zeal,

(b) 1 Sam. vii. 12.

cannot sufficiently guard against the spirit of envy and detraction; every action is misconstrued: even the signal providences of God have been represented as tending to our ruin.

Nor does this spirit rest in the bosom of a few; having taken fire, like a conflagration, it spreads itself, and diffuses too far its pernicious effects.

** Fama, malum quo non aliud velocius ullum,
Mobilitate viget, viresq; acquirit eundo;
Parva metu primo, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.*

VIRG.

Many, in other respects well disposed, are led into the unscriptural doctrine of *Opposition to Government*. They make no scruple to "speak evil of dignities;" and so deeply rooted are their prejudices, that to oppose their favourite *hypothesis*, is to incur their displeasure; not considering, that to oppose the *administration* of public affairs, is directly opposing our own *interest*, by weakening those powers (under God) appointed

** Fame of all evils flies the swiftest pace,
It grows in motion, strengthens in its race:
First hatch'd in whispers, then it roars aloud,
Stalks on the ground, its head wrapt in a cloud.*

DRYDEN.

for our defence, and, in the same degree, strengthening the hands of our enemies combined against us. It was said by a wise and learned Heathen,

§ *Dulce & decorum est pro patria mori.* HOR.

But according to the present patriotic spirit, as it is falsely called, this sentence ought to be reversed. Our very enemies cannot but secretly rejoice to see so many among us, who, by every means, assist in the downfall and destruction of our country.

X. It must give our enemies great pleasure to hear that *Opposition* is yet alive, and must encourage the declining *interest* of *Rebellion* not a little, when they are informed, that it was positively declared in a certain great assembly, that the war with *America* is an "*accursed war.*" It may also discourage many of our *soldiers*, if they should hear of that expression, and believe it true; as we must hope, that many of them are conscientious men; men that fear God, and regard his word.

The gentleman who declared it to be an "*accursed war,*" was most certainly right

§ To die for one's country is a sweet death, a glorious and honourable testimony of love to it.

in the use of the *expression*, but not in the application of it, or the sense in which he intended it to be understood, as will appear from scripture and reason.

The word *curfed* is scriptural, and not often used but in scripture language. In the book of (c) Deut. xxvii, the word is used twelve times, in the most solemn and awful manner, against the man who shall dare to violate the precept to which it is subjoined. And wherever it occurs in scripture, it is denounced against sin; because (b) "sin is the transgression of the laws" of God, as robbery, or murder, or any other crime is a violation of the law of the legislature. Hence the word *accursed*, when applied to any act, person or thing, declares the same to be a sinful act, &c. which, no doubt, was the intended sense of the word.

All wars have originated in sin. There was rebellion in heaven, when "the angels who kept not their first estate," justly incurred the divine displeasure, by their disobedience; which must have been a spiritual opposition to the will of the ALMIGHTY; because nothing but spirits could be there. And as all sin first exists in the mind, be-

(c) Deut. xxvii. to the end.

(d) 1 John iii. 4.

fore it be brought forth into action, or be actually committed; therefore in all actual sin, the *supreme Being* is first opposed, or made war against, in the mind of the offender. (e) "Hence, anger without a cause is denominated a species of murder; and to lust after a woman is positively declared, adultery, by an infallible interpreter of the law of God." (f) "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. (g) "From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?" (h) "But the lusts of the flesh are sinful; therefore war is sinful, because it proceeds from the lusts of the flesh."

The common acceptation of war, is a state of hostility between nations, states, or parties. So in heaven, when the angels rebelled, the war was between the *Creator* and his creatures. But it cannot possibly be conceived that nations, states, or parties at war, can all be right, for then war could not be sin. The powers who opposed the **ALMIGHTY**, upon that supposition, were

(e) Matt. v. 22, 28. (f) James i. 15. (g) Ib. iv. 1. (h) See the Catechism of the Church of England.

right, and he was wrong in punishing them; which it would be the highest blasphemy to suppose. (i) "Shall not the Judge of all the earth do right?" (k) "But God is a righteous Judge:" therefore must do right. The parties then engaged in the present war, cannot each, or all be right. One party is injured, the other the injurer. The injured party has justice on its side, the injurer none; consequently, war on the part of the injured is just, on the part of the injurer unjust, sinful, accursed. The *King of England* is one party now at war, his rebellious subjects, united with their wicked allies, the other. The question is, which party has justice on its side?

It has been often affirmed, but never proved, that the *Government and Parliament of Great-Britain* subverted, or intended to subvert, the *Liberty of America*, by taxing them without their consent; and therefore the *Americans* took up arms against their rightful *Sovereign*, to defend their *Liberty*. But granting that the taxation imposed upon them was wrong, that the *Crown* stretched its power too far in this respect; was the trifling consideration of a tax a sufficient

(i) Gen. xviii. 25.

(k) Psalm vii. 11.

reason for them to take such a step? The dreadful consequence of it to themselves, evidently proves it was not. It was but a small pecuniary affair at the most, in which their *religious liberty* was not in the least degree concerned; nor their *civil liberty*, any more than ours is, when there is a necessity in the state to increase the revenue of the nation, by new taxes; in which there is not the least infringement upon *true liberty*. To support the *Government* of the nation, is only to support ourselves.

How desperately infatuated must that man be, who will hazard his life, his all, to save a few shillings; or, at the most, to save a few pounds a year! Be it urged that their remonstrance, or petition for redress, was rejected by the *British Parliament*; they certainly ought to have waited the course of *Providence*. The best and wisest of men are not infallible. What they could not obtain at one time, they might have succeeded in at another. The wisdom of the *legislature* could not have been long deaf to their real grievances. It is well known, that the *interests* of *America* have always lain near the heart of *Great Britain*; and, consequently, it could never be her intention, to injure so highly valued a part of *herself*. It is true

the Americans had no legal representatives in the *British Parliament*; but was that ever an argument against their receiving favours, or succours from their parent country? or against their being esteemed and regarded as a real, united, happy part of the *British Empire*? Ought they not then, to have been as ready to communicate of their abundance, to the support of the government, and the happy constitution to which they belonged, as to receive favours and protection? *Government* must be supported. It is to the body-politic what the head is to the human body. The body can no more exist without the head, than the head without the body. Their connection is one, their interest reciprocal. (1) "The head cannot say to the body, I have no need of thee; nor the body to the head, I have no need of thee." The head does not hold the plough, work in mechanics, guide the helm, nor keep accounts; the hands act, the head directs. The head therefore is necessary to the well-being of the body, as the body is to that of the head; consequently, it is the interest of the body to support the head with all becoming dignity. In the natural body,

(1) See St. Paul's argument, 1 Cor. xii.

the hands not only feed the whole system, but also, if danger threatens the head, the hand, by a voluntary impulsive motion, even to its own hurt, immediately interposes, wards off the impending blow, and preserves the head, at the expence of its own suffering, 'if not total ruin; so careful are the members of their head.

As therefore the head must naturally be supported by the several members of the body, so must the head of the body politic be supported by its members. This is just, and for the good of the whole body. But the people of America were members of the constitution of *Great Britain*, subjects of the *King*, and fellow partakers of the same protection; consequently, had an equal right to contribute to the support of *Government*, in common with the rest of their fellow subjects. As to the trite argument of their being taxed without their consent it has no real weight in it, seeing that the far greatest part of the people of *Great Britain* are as much taxed without their consent, as the people of America could possibly have been. Witness the great trading part, the middle class of people, and the poor; who all contribute their quota, and have no other voice
in

in the matter, except that of speaking to the Tax-gatherer, when he comes to demand their money : or, to the shop-keeper, when he tells them, that such articles have an encrease of duty laid upon them, and therefore the price is advanced. While then an English family must pay a duty in the price of almost every article of life, for the support of *Government*, why not an American family? There can possibly be no substantial reason given; no reason established either in religion, or morality. The universal consent of all nations, to support their *Kings* and *Governors*, establishes the doctrine, and renders it a moral law. And the ready conduct of the Son of God, to pay tribute, confirms it in religion. Take the following scriptures for a proof. (*m*) “ And when they were come into Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the *Kings* of the earth take custom, or tribute? Of their own children, or of strangers? Peter saith unto him, of

(*m*) Matt. xvii. 24, 25, 26, 27.

strangers.

strangers. JESUS saith unto him, Then are the children free. Nevertheless, lest we should *offend* them, go thou to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me, and for thee." Behold the amazing conduct of CHRIST! and learn of him, to (n) "render unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's." He teaches, by his own example, a ready compliance with the demands of "the powers that be,"—"lest we should offend them" by opposition; to avoid which, he works a miracle: His GODHEAD must be engaged, so important the duty! At the same time teaching Christians true obedience and conformity to supreme powers,—“and give unto them for me and for thee.”

But nothing of the original dispute between England and America now remains. All that the Americans could possibly *desire*, in the sight of God and man, *Independence* excepted, which, as subjects, they have no right to, has been repeatedly * *of-fered*

(r) Matt. xxii. 21.

* "Other terms were offered, which granted much more than the colonies had earnestly prayed for."

Dr. PRICE.
What-

ferred them: The olive branch held out to them, and their *Sovereign's arms* open to receive them graciously to his favour and protection, and to make them partakers of all the privileges of free *British Subjects*. Is it possible for the *King* and *Government* to offer more?

Men may talk of the *rights* of mankind as they please; of *Liberty* and *Independence*; they may rebel, and encourage *Rebellion*; but it is hard work to oppose Omnipotence. The rights of mankind are surely better ascertained by *infinite Wisdom*, than by imperfect, finite beings. "In the times of man's ignorance," before the glorious *Gospel* was made known to the world, "the dominion of men over themselves," or the establishing of whatever forms of government they pleased, appears most reasonable. But since "life and immortality are brought to light by the *Gospel*;" since we have the pure word of truth and infallibility, to guide and direct us in all things, whether of a temporal or spiritual nature, we have no need to copy after Greece or Rome. It can, there-

Whatever might be *government's* motive for offering such terms, it certainly was most laudable. This leaves the Americans and their friends without excuse, both in reason and religion.

fore,

fore, be no disgrace to human nature, to be under the *government* of the *sovereign* CREATOR, the infinitely great and eternal *Lawgiver*; who has divinely instituted *sovereign power* over men, not that they should “look up to a *King* as to a God;” but rather, in obedience to the divine appointment, that they should honour the *King*, (τὸν βασιλέα * τιμᾶτε) and be subject to him because he is ordained of God to his *office*, for the temporal good of his people; and because he is a scriptural *type* of CHRIST.

As sure as “there is a God that judgeth the earth,” so sure he has appointed *governors* and *governed*; the *rights* of mankind are determined by him; *Kings* reign by him, &c. and by him subjects are commanded to obey; scripture and reason therefore, from the clearest evidence, bear their united testimony, that the privileges of the *King*, or of the Crown, are indisputably as sacred and inviolable, as the privileges of the subject: The affirmative is undeniable; justice and equity prove it to a demonstration.

But if a subject's right be violated, his property unlawfully seized, his person as-

* Τιμάω, *honoro, in honore habeo, magni facio, æstimo.*

To honour, to esteem at a great rate, to set the highest value upon.

faulted;

faulted; he is justified by the law, in vindicating and defending himself, his right, property, &c. Indeed, in many cases the law obliges him to prosecute the aggressor, or aggressors; and will defend him, vindicate his right, and inflict a legal punishment on the offender.

If then a subject be right in vindicating himself, or his property, by the laws of his country; and if the laws are his defence, safeguard, and protection; is not the *King*, in the highest degree of equity and reason, right, in vindicating and defending *himself* and his privileges, against any opposition or rebellion, that shall dare to rise up against him or them; by that power which God has put into his hands, even the power of the sword; when pacific means become ineffectual? (o) “For he beareth not the sword in vain.” Let any gentleman, or class of gentlemen, of whatever estate or denomination, collective or individual, corporate or incorporate, from the lord to the mechanic, consider well this argument, and apply it to himself, or themselves; taking, if they please, this infallible comment upon it: (p) “Whatsoever ye would that men should do

(o) Rom. xiii. 4.

(p) Matt. vii. 12.

unto you, do ye even so unto them; for this is the law and the prophets." Or, if they should like a heathen commentator better, they may take this,

*Visne hoc in agro tuo fieri, quod facis in alieno?
Quod tibi fieri non vis, alteri ne feceris.*

Was this doctrine seriously attended to, opposition and rebellion must cease, and a happy lasting peace necessarily ensue, through all the *King's* dominions.

The privileges which belong to the Crown, are its power and sovereignty over all the *British Empire*, with every thing legally annexed thereunto, to enjoy, defend, protect, rule and govern all its subjects of every denomination. God, in his all-wise providence, for the good of mankind, has constituted and established sovereign power and authority to *Kings*; as hath been fully proved from scripture. In consequence therefore of divine appointment, in the course of providence, the states, provinces and colonies of America, are a part of the *British Empire*; acknowledged such by the inhabitants themselves, till their present unhappy rebellion; and also by every power in the commercial world. This proves that they are his Majesty's right and property,

as

as *King* over them, and they his subjects; for he must have an indisputable property in them, or else what is the Crown? What is the appointment of God? He has then justice clearly on his side, in defending the prerogative of his Crown. But the Americans are, by usurpation, and open war, aiming and endeavouring, by every means, to take away from *Great Britain* its right and power over them: They have set up a new government, assumed a new name, united with her natural enemies, and declared themselves independent of the power ordained over them of God; consequently, to all intents and purposes of equity, law and justice, established upon the clearest evidence of truth and reason, the *King of Great Britain* is injured, defrauded and evil treated by his rebellious subjects in America; and by their pretended friends, aiders and abettors, of every character and denomination, who have directly or indirectly helped and assisted them, by any means whatever, in their destructive *Rebellion*. And therefore the war on his part is just, in order to chastize, and bring them back to their allegiance and duty; but on theirs, unjust, sinful, &c. What man will suffer his goods or estate to be violently taken from him, and not use all endeavours

vours to rescue them from the hands of robbers, or unjust usurpers? What city would tamely submit to have its Liberties, Privileges, Charters, &c. taken away? Would the City of *London* suffer this? Or what sovereign powers in the world would permit their subjects to cast off their allegiance, and take possession of a part of their dominions, without acting in the very same manner, as the *Government of England* is now acting.

Would *France* or *Spain* suffer their subjects to rebel, cast off their allegiance to them, and take possession of their *territories*, without attempting to recover their rights, or to bring back their revolted subjects to their allegiance and duty? In every point of view, therefore, the Crown of *England* has justice on its side, in using every lawful means to subdue the revolted Colonies, and to bring them back to that allegiance, under which *divine Providence* placed them. It is the *King's* duty so to do: he must defend the *rights* of his *Crown*. The interest, safety, and happiness of the nation require it of him, as well as those of his own family. Therefore every man, every collective body of men, every power in the world, must in reason acknowledge, that the *King of Great Britain* is only doing what all would

do in similar cases, according to their situation or circumstances.

But to put the subject beyond dispute, let us examine the word of God, and see what infinite wisdom has determined concerning *rebellion*. Lawyers in their pleadings refer to statute books to prove the cause; and in particular debates in *Parliament*, reference is often had to the records of the house, for the same end. So, upon religious subjects, the holy Scriptures infallibly determine upon every religious question or case that can possibly exist, either in doctrine or morality.

But *Rebellion* is a subject of morality, much treated of in the sacred *records* of Scripture; consequently, the law against it may be known from the cases which are therein determined; and which will also prove the *curfed* nature of it, in the strongest, clearest manner.

XI. The *Rebellion* of * *Korah*, *Dathan* and *Abiram*, and their company, with the dreadful consequences of it, affords us a most convincing proof of its heinous nature, in the sight of God and man.

* See Numbers xvi.

These men, from a mistaken or false interpretation of their national privileges, and of their *rights* as a peculiarly distinguished people, drew the worst conclusions; and thence took occasion to “despise *Government*,” that *Government* which God had appointed over them; to rebel against *Moses* and *Aaron*, and to set up themselves as *independent*; or, entitled to an equal *right* in the management of public *affairs*; as the history of their *rebellion* evidently shews.

Korab, *Dathan* and *Abiram*, with all their confederates, are a standing monument, or sign of God’s great displeasure against *rebellion*, and against those who dare resist his moral *government*, or *governors* appointed and established in the world, whether in Church or State.

The sin of their *rebellion* may be clearly seen in the singular punishment inflicted upon them, and all that appertained unto them. They all went down alive into the pit, and the earth closed upon them! A most awful *Phænomenon* of vindictive wrath against *rebellion*! God will vindicate his own authority in and over the world, in opposition to all that men can do. (2) “Ven-

(2) Heb. x. 30.

geance belongeth unto me, I will recompense, saith the LORD."

Let those who "*despise dominion*, and speak evil of *dignities*," remember this awful denunciation of divine displeasure against them. (a) Woe unto them! for they have gone in the way of *Cain*, and ran greedily after the error of *Balaam*, and perished in the gain-saying of *Core*." Hence, by comparing Scripture with Scripture, we may see that *opposition* and *rebellion* are not less sinful and displeasing to GOD, under the new Testament dispensation, than under the old. His will is unchangeably the same in all things, in all ages, in all nations. Sin is sin, wherever it appears, in the sight of GOD; either in the heart, or in actual commission. To cast off allegiance to a lawful *Sovereign*, to take up arms, or, to make war against him, is actual *rebellion*. This the *Americans* have done in the highest degree; therefore they are in actual *rebellion*, consequently, in actual sin. But JESUS CHRIST in his spiritual exposition of the law, declares, (b) "That whosoever is angry with his brother, without a cause, is in danger of the judg-

(a) Jude 11.

(b) Matt v. 22, 28.

ment;"

ment;" and, that "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." *Et vice versâ*. Therefore a spirit of union with the rebellious *Americans*, an approbation of their conduct, a wishing well to their cause, or secretly defending, aiding, or assisting them; or opposing any measures of government, directly or indirectly, to bring them back to their allegiance and duty, is *rebellion* in the sight of God. "For he that biddeth (a man of corrupt principles) God speed, is partaker of his evil deeds," 2 John xi.

* *Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet.*—

2. § *Absalom's conspiracy and rebellion* against his father *David, King of Israel*, presents us with another *sign* of God's displeasure against the sins of those, who take up arms against

§ 2 Sam. xvii. 23.—xviii. 6, 7.

—*Extinctus totâ perititer cum prole domoque,
Et quamvis longâ deductis gente propinquis.*

Hæc patitur pœnas peccandi sola voluntas. Juv. Sat. 13.

The man with all his family, was utterly extirpated, though defended from an ancient race of ancestors. Thus, the intention only of doing wrong suffers various punishments.

* For he who intends, or desires to commit any secret villainy, is equally guilty, as if he had actually committed the offence.

their lawful *Sovereign*. Twenty thousand of his followers, and *Ahitophel* his counsellor, who hanged himself, died in their sins, as examples to mankind of God's displeasure. Providence becomes the executioner of the law of God's vengeance; fixes* *Absalom* between the earth and the heavens, as unworthy of either; and stamps an indelible *sign* of infamy upon his character, as a warning to others, to deter them from the aggravated crimes of *rebellion* and *disobedience*.

3. The *Revolt* of the ten tribes of *Israel*, from king *Rehoboam*, son of *Solomon*, affords us an awful warning against the sin of *rebellion*. Never did sufferings equal theirs! (c) " But because *Rehoboam* was not permitted to bring them by coercive means, many well disposed people do therefore conclude, that their *rebellion* was approved of God; consequently, that the *American rebellion* is agreeable to the divine will; that *Government* ought to have withdrawn their forces, and left the *Americans* to themselves, to act as they pleased, without making war upon them, or endeavouring to force them to obedience.

* 2 Sam. xviii. 10.

(c) 1 Kings xii. 24.

The goodness or badness of a cause may generally be known by the effects. (*d*) "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. Every tree is known by its own fruit." (*e*) "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Yet when *Abijah*, *Rehoboam's* son, came to the throne of *Judah*, he was then suffered to punish *Jeroboam* and the house of *Israel*, for their rebellion. (*f*) "*Abijah* and his people slew them with a great slaughter; so there fell down slain of *Israel*, five hundred thousand chosen men."

If the severest and most signal judgments, if the loss of every thing desirable in life, if God's displeasure and the danger of eternal punishment, have any weight to render rebellion odious, and to deter men from it; the cases we have collected from Scripture, afford mankind the most convincing arguments against it.

From the revolt of *Israel*, in the beginning of *Rehoboam's* reign, they never after enjoyed their national privileges. A succession of

(*d*) Luke vi. 43, 44.

(*e*) Eccles. viii. 11.

(*f*) 2 Chron. xiii 17.

wicked, despotic, bloody *Kings* ruled over them; who, going on from bad to worse, involved the people in all kinds of miseries. *Israel* is carried into captivity. Why? (g) They “refuse the waters of *Shiloah* that go softly,” which figuratively pointed to the mild and gentle reign of the house of *David*, as he was a type of CHRIST. They cast off their allegiance to their lawful *Sovereign*, and chose themselves a *King*. What was the consequence? No step could possibly have been more fatal to them. Plunged into the dark gulph of idolatry, they became dead to all covenant blessings; and so continuing to their final *rebellion* against CHRIST, the *antitype* of the *sovereign power* they had long before cast off, they (b) “became a proverb and a by word among all nations” unto this day, after having suffered more than ever any other nation in the world experienced. *

4. Take one example more from Scripture, of the awful judgments inflicted upon those, who rebel against *sovereign power*, whatever their own *station* may be. § *Zedekiah*, a tributary *King*, must suffer for *rebellion*; God will not pardon infidelity wherever it is found.

(g) Isa. viii. 6.
Jezebus.

(b) Deut. xxviii. 37.
 § See 2 Kings xxiv. 25. and Ezek. xvii.

* See

XII. In every point of view therefore, *rebellion* is a sin of the most heinous nature; it strikes at the root of all morality; opposes the positive commands of God, as revealed in the holy Scriptures; despises and rejects the only *sign* of CHRIST'S power in the world; and of his spiritual *reign* in and over his *Church*; it also disturbs the peace of mankind, and brings innumerable calamities along with it, as the Scriptures which have been considered upon the subject, and the state of the present SIGNS OF THE TIMES, clearly prove.

Who can with truth call that man moral, or upright, who lives habitually in sin or immorality? it would be a contradiction in terms: but *rebellion* is an allowed habitual sin, both against God and man, as hath been fully proved from Scripture; both from the express commands of God, and from the punishments inflicted in consequence of it; therefore, it necessarily strikes at the root of, and destroys all sound morality.

Rebellion is equally inconsistent with the truth of the Christian religion; a man cannot be a Christian and a Rebel habitually. Holiness of life, and obedience to the commands and precepts of God, are the visible dis-

distinguishing characteristics of Christianity: but *rebellion* directly opposes holiness and obedience, because it is in itself sinful; therefore, as it opposes the grand characteristics of Christianity, it consequently opposes Christianity itself.

Whatever opposes the *type*, will act in the same degree, or have the same effect upon the thing or person typified. To deny *revelation*, or the *sacrament* of the LORD'S *Supper*, is to deny the prophetic and priestly *Offices* of CHRIST, which is death eternal, because the means of *salvation* are rejected: so, to rebel against the *King*, or to deny that allegiance to him, which GOD has commanded, as the standing *sign* of CHRIST'S *Kingly office*; is spiritually to rebel against CHRIST, and to cast off allegiance to him, by rejecting the *sign* of his power, in *providence, grace, and salvation*.*

* This is fully proved in the case of the ten tribes of *Israel*. The state of idolatry into which they fell, appears to have taken place immediately after their revolt. They rejected the *type*—the next step brings them to reject the *antitype*. In *Israel's* case a glass is presented, in which we may behold the unhappy connection of the *Americans* with their “great and good ally,” and tremble for their awful situation, unless the LORD of Hosts vouchsafe to enable the parent, to deliver her children out of the jaws of the devouring lion!

If

If the general conduct of a man be upright; if the tenor of his life be moral and virtuous, and he should be overtaken and apprehended in *one* criminal offence, which the law has made capital; suppose in the act of forgery, robbery, murder, &c. or *rebellion*: The law lays hold of him, he no longer bears the character of an upright, virtuous man; his former character, however excellent, has no weight or merit, at least to save him; being found guilty, he must die; the law knows no mercy.

In like manner, if a man bears the fairest character in life; if he be honest and upright in all his conversation, except in the duty which he owes to his *King*; if he rebels against his *Sovereign*, he is guilty in the sight of God; because he resists the *ordinance* of God's appointment; and thereby renders himself obnoxious to condemnation, by the law of God and man. In a word, *

Rebellion

* מרד (*Marad*) *Rebellavit, amarus, acerbus factus fuit*, to rebel, to revolt, to be bitter, to make bitter. As a noun, מרה (*Marah*) *Rebellio, Rebellion, Bitterness*. מרה (*Marah*) *Rebellis fuit, Rebellavit*. To resist, stand up or rebel against, to disobey, to provoke, imbitter, grieve. "It hath properly the signification of changing and bitterness, but is applied to apostacy, rebellion and disobedience. It signifieth one that changeth or turneth to the worse both

Rebellion is *bitterness* in the strongest sense of the term.

It is a most distasteful, displeasing thing to God, because it is a positive violation of his word; and it is a most bitter thing to mankind; witness *Korah*, &c. *Absalom*, &c. and the ten tribes of *Israel*; these all felt the bitter effects of it. So did *Zedekiah*, though a *King*; when he saw his children slain before his eyes: after that, his own eyes were put out, and himself confined in a prison in *Babylon*; there to die, according to God's determination, because of his *rebellion*.

*Witness too American Rebellion,
In all its mournful, fatal, dire effects!*

Here all description is beggared. View a rising people, happy in their circumstances, flourishing in commerce, increasing in strength and reputation; united to, and protected by, a *power* (under God) which enabled them to bid defiance to all their enemies; and blessed with the most happy privileges, religious and civil, that the world knows of. But, view the awful contrast! How changed the once pleasing scene! Who can reflect upon it without deep commiseration?

both in heart and action, and in particular turneth from, and opposeth the will of God."

Critica Sacra.

The

The prophet's pathetic lamentation is too truly applicable. (i) "How is the gold become dim! how is the most fine gold changed! &c." This once happy people, seduced and instigated by a rebellious and diabolical faction, have cast off all dutiful allegiance to their *Sovereign*, taken up arms against him, and joined in confederacy with their very enemies, the most unnatural both in religious and civil *Liberty*. In consequence of their *rebellion* and unnatural alliance, their country is drenched in blood; their commerce, property, moral and religious privileges, their families and friends, are all ruined; and, to bind their miseries the more effectually upon them, a tyrannical government, which they have instituted (the Congress) holds them in as great, if not greater slavery, than the world has before known!

Can a cause be good which produces such effects? See the state of *Europe*! "Wars and rumours of wars" alarm those who desire that peace might flourish in the earth; and put the powers thereof in motion, uncertain what shall be the issue. Four of

(i) Lam. iv. 1.

the *European* powers are actually at war; the rest looking on, silent spectators, not daring to interpose in the present unprovoked, unprecedented war, on the part of *Great-Britain*. Behold the tears of the widow and fatherless flowing down their cheeks, lamenting their irreparable loss! while the flourishing and opulent merchant, tradesman, landholder, &c. are reduced to the most severe sufferings; the father, probably, divided against the son, and the son against the father; brother against brother, and friend against friend; while the horrors of war rage, and confusion is spread around one part of the once flourishing, happy *Empire of Great Britain*.

Such are the effects of *rebellion*; such the awful, distressing, and most amazingly portentous

SIGNS OF THE TIMES!
 which the more thinking part of mankind, must now regard with astonishment, beholding the unjust, unequal contest; and which the latest posterity will view with wonder in the historian's page: and the more so, if, by the omnipotent power of the LORD of *Hosts*, *Great Britain* shall be seen to rise superior to all her combined adversaries, as she has done
 in

in times past ; while her unjust, treacherous, malicious enemies, shall suffer shame for their atrocious, perfidious conduct.

What cause have we, as a nation, to be thankful to ALMIGHTY GOD, who hath enabled us to withstand the powers confederated against us ! Happy for us, were we more sensible of it ; we should then acknowledge a *superior Power*, and trust to the God of armies and battles, in the noble exertion of the means, put into the hands of our *gracious Sovereign*, to defend the *British Empire*.

(k) “ The race is not to the swift, nor the battle to the strong.” Having truth and justice on her side, what may *Great-Britain* not expect ? may she not expect an happy termination of all her troubles ? may she not hope for another testimony of the divine *interposition* in her favour ? and an additional cause to love and praise the God of all her mercies, and of all her salvation ?

It is true too many among us burlesque every religious sentiment. But does it follow, that because (l) “ fools make a mock at sin ;” therefore, all are to do so ? Or, be-

(k) Eccles. ix. 11,

(l) Prov. xiv. 9.

cause some people (*m*) live without God in the world," that, consequently, true religion must be despised, and banished to a more favourable climate, where she may meet a better reception.

Whatever men of corrupt, unscriptural principles, may conceive against the *divine superintendency* over human affairs: whatever they may conclude, or infer, from their *systems* of things: the sacred *oracles* declare, that the minutest of our concerns are under a *special Providence*: how much more then the greatest? (*n*) "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground, without your Father: But the very hairs of your head are all numbered."

But notwithstanding *Great-Britain* has truth and justice on her side, in the present calamitous war; and consequently, may look for *divine Assistance*, and for a blessing upon her Councils, Fleets and Armies against her formidable enemies; which *they* cannot do, because of the injustice of their cause: yet, have we not too much reason to conclude, that our national sins are the cause of national punishments? (*o*) "The LORD hath

(*m*) Eph. ii. 12. (*n*) Matt. x. 29. (*o*) Jer. xxv. 31.

a controversy with the nations, he will plead with all flesh, he will give them that are wicked to the sword, saith the LORD." Hath he not then a controversy with the Kingdom of *Great-Britain*? What civilized nation under heaven is guilty of greater sins? Was there ever a sin known, or which the corrupt nature of man is capable of committing, that is not committed in England? except, perhaps, that sin in its literal sense, where it is said, (p) "Yea, they sacrificed their sons and their daughters to devils;" which too many parents eventually do, in a spiritual sense, by their sinful indulgences of their children; and by their neglecting to (q) "bring them up in the nurture and admonition of the LORD."

National punishment is a demonstrative proof of national guilt. This truth all nations have agreed in, as appeared from their offering up propitiatory sacrifices to their deities, in times of national or public calamity. The history of the Flood; of the destruction of Sodom and Gomorrah; of Tyre and Sidon; of Babylon's fall; of the final destruction of Jerusalem by the Romans; and of the rejection and dispersion of

(p) Psalm cvi. 37.

(q) Ephes. vi. 4.

the Jews; prove, in the strongest manner, the above proposition. The sword is one of God's fore judgments: (see Ezek. xiv. 21.) The sword, put for war, is the instrument of punishment: but we are now at war, a most dangerous war!—consequently, there must be a cause why we are punished, which can only be our sins, our *Rebellion* against God, and departing from his *laws*.

When a disease takes place in the human body, the effects evidently prove there is a cause. In like manner, when the body politic is disordered, the effects proceeding from that disorder, prove the same as in the human system.

That the body politic of *Great-Britain*, the best constitution in the world, is disordered, is too true; the opposing, counteracting, disaffected, rebellious state of some of its parts proves it to a demonstration. The effects have been, and now are felt by its members very severely. To remedy this disorder, many learned and ingenious men have laboured much, have argued strongly upon the subject, and employed their reasoning powers, as well as able pens, to shew the cause, in order to prescribe for the recovery of the health of the
British

British Empire; but have not hitherto been happy enough to succeed.

The head and some of the principal members have been generally blamed, (though nothing has been really proved against them) as the cause of the disorder. The head, because it raised itself too high, or had too much influence over the body; and the said members, because they exerted their strength and abilities too much, in support of the head; or, as some would have it, to support themselves.

But however the real truth may be found at the last, (for all secrets will be made manifest in due time) something of the same conduct appears to have taken place from the beginning of the world.

When *Adam* had, by his disobedience, forfeited the *Divine favour*, he immediately fixes the charge upon his wife: (r) "The woman which thou gavest to be with me, she gave me of the tree and I did eat;" tacitly reflecting upon, and charging his CREATOR with his sin. The woman speaks the same language: (s) "The serpent beguiled me, and I did eat." Thus they being both guilty, vainly sought to evade the

(r) Gen. iii. 12.

(s) Ib. iii. 13.

charge;

charge; and instead of confessing their sin, they endeavoured to hide it from the all-seeing eye of God, and thereby increased it, by adding sin to sin.

As, therefore, *national sins* are the radical cause of *national sufferings*; and as every member of the community has contributed to the enormous sum; what remains but to act uprightly; to acknowledge our sins, and to repent of them; and not, as in the case above, to throw the blame upon one another, whatever situation we fill in life; but to bring the application home, each to ourselves, according to Daniel's confession, (t) "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments;" remembering the following emphatic scripture; "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. xiv. 34.

(t) Dan. ix. v.

F I N I S.

